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ROME ADVANCING IN THE UNITED STATES.

Is Romanism advancing? This question is often put to us. It is put by persons residing in widely different parts of the land and occupying different positions in society. It is put by strangers and by familiar acquaintances. It is asked by natives and by individuals of foreign birth. It is proposed by clergymen, lawyers, judges, merchants, mechanics, farmers, and others still, as, in the discharge of our official duties, Providence brings us occasionally into their company.

But there is a marked difference observable in the manner of the inquirers, clearly indicating on their part a corresponding difference in their estimates of the thing itself, and also of their views of its present and prospective position in the world, and especially in the United States.

VIEWS OF MANY.

The question commonly relates to the system in our own country, but sometimes it contemplates a wider range. The majority who put it, though somewhat unfavorably impressed by tradition or otherwise in relation to Romanism, as a religion or as an element of government, seem to have quite indistinct notions either of its nature or its tendency, and to have given it but little consideration, notwithstanding the demonstrations it has made among us, and the bitter experiences of the race, by means of it, for more than a thousand years.

This can be accounted for, perhaps, without impugning very seriously their piety or their patriotism, though both would appear to much better advantage if it did not exist. Their early associations have been chiefly with other things. Rome is far away from our land, and a broad ocean intervenes between us and the countries where she has had her chief career; and their education scarcely recognised the existence of Romanism as an enemy with which Americans would, at any time, have to "do battle" for the welfare of the world. They had learned somehow to look upon it as an obsolete system, having received its death-blow in the world-renowned Reformation in the sixteenth century; and if a scion from the old stock were transported here, and planted in our republican soil, and exposed to the action of our liberal atmosphere, like some other exotics, it would have but a brief existence and then die.

VIEWS OF THE FEW.

A few, however, of those who inquire, have other views and feelings concerning it. They have thought long and

carefully upon the whole subject. They have sought divine guidance, that they might correctly understand it. They have gone to the Sacred writings, and studied it as spread out to view by inspired prophets and apostles — they have read its sad history in the territories and governments whose people allowed it a place among them in ancient times; and they have watched the movements of its partizans in the present day with deep concern: for they have learned to distrust it in everything relating to human welfare, and to regard it as comprising a vast number of evils and some of the severest kind.

These, as may naturally be supposed, are anxious to know the exact position of things touching it. They tell us that they have heard, for a quarter of a century or more, with an air of self-reliance, yet, as they have thought, with wonderful blindness on the part of those who uttered it, the declaration on the platform, in the pulpit, and from the press, that our "public schools," "Sabbath-schools," "Tract distribution," "the ordinary labors of ministers of the Gospel" in the various parishes in the land, and our "civil institutions" of all kinds, would, as a matter of course, prevent the progress of Romanism. They have heard that these things, even among the masses of IMMIGRANT ROMANISTS, without any specific aiming of them to that end, would neutralize the virus of the Papacy, and fuse the whole body into the mass of our Protestant Christianity.

They add that they have witnessed the occasional rebukes which the system has received, within the period named, from various communities in the country which have been outraged by the extremely offensive conduct and teaching of its friends and advocates. But they fear that its progress is NOT arrested; that, in fact, it is striking its roots deeper into our soil, and sending out its branches wider on every side, and daily becoming more prominent and possessed of more power to deceive, oppress, and ruin the people in regard both to this world and the next.

OUR ANSWER.

What, then, is our reply? With the convictions we entertain of the system of Romanism, theoretical and practical, we should be thrice glad if, sustained by the truth, we could take the negative side of this question. It would afford us sincere pleasure if, by strong, indubitable facts, we could show the minority of inquirers that their painful solicitude was unwarranted, their fears groundless. But this we cannot do. We cannot do it in regard either to the United States or England, the two largest Protestant nations in the world, and to which oppressed humanity must chiefly look for the assertion and defense of the rights of conscience, freedom of religious worship, and civil liberty, as well as for a pure and evangelical Christianity.

In each of these countries Rome has gained a comparatively strong foothold, and by all the means within her control she is crowding herself forward into notoriety, and adding to her possessions and her influence. And what is most painful and alarming in the case, is the extraordinary apathy and inaction which obtain among large masses of the nominal Protestants of both countries in regard to it,—and the very perceptible Romish tendency of a great many minds, now and then, showing itself in the going over of prominent individuals, male and female, from Protestant families and churches, to fill the ranks of the Popish episcopacy, priesthood, editorial corps, and common membership.

There is therefore ground, in our judgment, for serious apprehension in regard to the result, at no very distant day, of the double course of things in this nation and in England—carelessness and inaction on the one hand, and sleepless vigilance and improvement of every opportunity for advancement, on the other. Things have been drifting in the wrong direction, in both countries, for a long time. The almost imperceptible Papal movement at the beginning has become but too plainly visible, and the current now has acquired a breadth and velocity whose power is very great, and upon whose turbid and angry surface there are many sad evidences of its destructiveness. RELATIVELY AND OTHERWISE, THE EVIL IS FAST GROWING UPON BOTH OF THESE PROTESTANT NATIONS IN AN ALARMING DEGREE, AND NOT LESS IN THE UNITED STATES THAN IN ENGLAND.

WHO DIFFER FROM US, AND WHY.

We are aware that these views, at least in regard to the United States, are at variance with the views of many of our countrymen; that they may be regarded as indefensible, and perhaps such, as if true, it were wiser to suppress than to make public. But we think this will be confined chiefly to the circles that have given but little attention to the subject—have imbibed a prejudice against direct and vigorous efforts, such as engaged the hearts and lives of the venerated Reformers, Luther, Knox, Calvin, and their associates, and which alone can succeed in dealing with Rome—have learned to think of Romanism as of but a minor foe to morality, the Gospel, and the souls of men—or have been enamored of that *indirect* system which has had so long a run, and has so signally failed in all that it promised to do, and furnished precisely the time and occasion for their profiting, which the Franciscan, Dominican, Jesuit, and other Romish fraternities in the country, desired. But they are not at variance with the views of the well-informed upon the subject.

Now, while we regret this difference of judgment, and much more the apathy and consequent inaction in regard to our work, which distinguish many of our beloved fellow-citizens, and by means of which the enemy has already gained great advantages, we cannot abandon our convictions, nor cease to lift up our voice to secure what we feel assured is for the safety of the land, and the welfare of the kingdom of our Lord Jesus Christ within it. We have a duty to perform, not only to the present but to the future generations which may dwell upon our soil; and by "manifestation of the truth" in love, and not by suppressing or disguising it, can we hope to effect these great ends. If an enemy has come secretly into our territory—if he has fortified himself—if he is daily adding to his numbers and power—if he has gained some "strongholds" already, and is thereby fitted to gain more, and eventually to work out our ruin, and even now to endanger the salvation of souls, sound wisdom, in our judgment, requires an exposure, that he may be guarded against before it is too late, and that those may be rescued who otherwise would be destroyed by his stratagems. We therefore give utterance in this form to our convictions, that ROMANISM IS MAKING DECIDED PROGRESS IN THE UNITED STATES.

It has made, and is now making, such progress as has not its parallel in any other land known to us—as it could not have made, had Protestants borne in mind its past history, and labored in regard to it as they should have done, and as seems natural that the descend-

ants of the Reformers should have labored—such progress as, if not speedily checked, may fasten many of the evils of the Romish system upon the nation beyond the power of removal. These are our deliberate convictions.

ROMISH FORCE IN THE UNITED STATES.

What the computed Romish force in the nation now is, and what has been the ratio of its growth, few perhaps of our Protestant population know. We will therefore submit a few facts in relation to them, derived from the most reliable sources at hand, and which go fully to sustain the views we have advanced. We will confine ourselves, in regard to these facts, to the last fifty years—a period in which the resources of the country have been wonderfully developed, and in which various agencies have been set in operation, whose bearing will unavoidably, as they are designed, give shape or character to the future of our history, and among which Romanism stands forth not the least prominent.

Fifty years ago, which was in 1808, the population of the United States was about seven millions of souls. There was then a small number of Roman Catholics in the land, but so scattered as to be scarcely perceptible, except in the States of Maryland, Pennsylvania, and New-York. The whole land at that time contained but one Romish diocese, and the entire ecclesiastical force consisted of 2 Bishops, 68 priests, 80 churches, 2 ecclesiastical institutions, 2 female academies, and 1 college.

Now, in 1858, the country comprises 41 dioceses; having 39 bishops, 1,872 priests, 2,053 churches, 35 ecclesiastical institutions, 29 incorporated colleges, 134 female academies, 20 colleges not incorporated.

The Romish gain in the time is therefore 40 dioceses, 37 bishops, 1,804 priests, 1,973 churches, 33 ecclesiastical institutions, 28 colleges, 33 theological seminaries, 31 female academies, and 20 unincorporated colleges.

STRONGER THAN SOME EVANGELICALS.

This is a very large gain for the times, and it shows the Papal denomination as rising within it to a position of strength much beyond what has been realized by a good number of the evangelical Protestant denominations. The denomination is thus shown to be larger than the Reformed Presbyterian, Associate Reformed Presbyterian, the German Reformed, the Lutheran, the Reformed Dutch, the Episcopal, the Congregational, or the New-School Presbyterian churches. It is larger than the Episcopal and German Reformed bodies combined, or than the Congregational, the Reformed, and Associate Presbyterians united. It is about as large as the Reformed Dutch and New-School Presbyterian bodies united. It is well organized, and amply supplied with all the means for effectively advancing its interests. It has, besides other means for that end, eighteen weekly newspapers, conducted in French, German, and English; besides other periodicals of less frequent issue.

The ratio of the growth of the Papal body has greatly outstripped the ratio of the growth of the population of the country. If the population be now set down at twenty-eight millions, that is but *four* times its amount in 1808, or fifty years ago. But the Romish priests are now 1,872, which is more than *twenty-seven* times their number at the commencement of the period contemplated. Their churches are now 2,053, which is more than *twenty-five* times more than they were in 1808, while the population has multiplied itself only

four times. Romanism has therefore grown rapidly in our country. It is now a large and strong body among us, and it is annually making considerable advances.

SILENCE NOT JUSTIFIABLE.

With these facts before us, and knowing, as we do, that not less than A QUARTER OF A MILLION of dollars are annually sent into the country from the Propaganda in Europe, in addition to the large amounts raised here to proselyte our citizens, educate our youth, and in various ways to set forward Papal interests—when we know, too, that we are feeling the effect of these efforts more and more every year, not only in our *political affairs, but in our public-school system, in the public estimate of the sanctity of the Sabbath, of the value and sacredness of the Bible, and upon our national morality;* we see not how we can justify ourselves in maintaining a silence which would but encourage the delusion that Romanism is NOT rapidly gaining upon the land—or that if it is gaining, it is of but little account, and will die of itself if let alone—that Christians have but little responsibility in regard to it, and may safely neglect it, and the spiritual condition of its deluded victims.

We can see no ground of justification for such silence. But on the contrary, we think we see that by every principle of patriotism, every requirement of love for suffering humanity, and for the extension of the kingdom of Christ around us, we are called upon to spread out these facts, and earnestly to beg our fellow-citizens to contemplate them, and to enter upon that course of action at once which they so clearly and solemnly point out.

ANNEXATION NOT THE CHIEF CAUSE.

Here we might leave the subject; but it may be said by some, that the present Romish force in the United States is owing, in a large degree, to the recent acquisitions to the Government of the Papal territories—the Floridas Louisiana, Texas, New-Mexico and California.

The annexation of those territories indeed added to the sum of the Papal force in the country when they were received, and the increase which has arisen in them since has augmented it, but the original accession from this quarter is comparatively small. The population in all those parts is still sparse, and the churches at the present time scarcely amount, in all of them, to two hundred, and the priests are not any more numerous. The growth, therefore, has not been mainly from this source, but it has sprung up in the parts comprised in the original territory of the Republic, the States settled almost exclusively by Protestants. And it is by a triumph in these places especially that the Papal hierarchy hope, in process of time, to have things their own way throughout the land.

IMMIGRATION—NOT CHANGE THE CASE.

But it is sometimes said that the increase of the Papacy among us is owing almost exclusively to foreign immigration. We have thought of this, but cannot see that it materially alters the fact of an actual increase, or changes our duties in the case.

Immigrants, we may add, by the constitution and laws of the land may early become American citizens; and from whatever country or clime they come, when once here, if in error and under evil influences, they constitute a body that may be as effective of injury as any others, and for whose spiritual welfare our obligations to labor are as imperative as though they were natives of our soil. But they are here. They

are citizens too, and they will live and die here.

But it is not true that the gain is wholly from abroad. There are many added annually from Protestant or Puritan stock, and a vastly greater number than a careless observer would conceive. And from Protestants, we have no doubt, the Romish organization annually derives as large if not a larger amount of means for its advancement, than is received in the same time from all sources into Protestant treasuries for the spiritual enlightenment and conversion to the Lord Jesus Christ of the millions of Papists in this and other lands.

AMERICANS CHIEFLY RESPONSIBLE.

These are humiliating concessions, but such as truth and facts, we believe, fully sustain. But the state of things they disclose is not a necessary state. There is no necessity for the growth of this evil among us, and especially for its RELATIVE POSITION AND POWER. It owes its existence mainly to the conduct and will of the American people themselves—to their want of a proper appreciation and prompt performance of their duty, in seeking the conversion of these Papists to Christ.

Our experience in the work of evangelization among Romanists, at home and abroad, confirms us in this view. We have ever found encouragement in what we have attempted in this line; and in proportion to the means employed, results have been as favorable, as in any missionary efforts with which we are acquainted.

Let the evangelical portion of our American population, then, lay aside their apathy and indifference on this subject, and come up to the work of diffusing the Gospel among the several millions of Papists that now crowd the towns and manufacturing districts of our land, or are found along the lines of our railroads and canals, and the number of the followers of the "Man of Sin" will be sensibly diminished in the turn of a few short years. But if the same unbelief, and carelessness, and inactivity prevail that have hitherto distinguished the majority even of our evangelical church-members, we think it will not require a period of very great length to enable the evil to bid defiance to all measures for its correction, and to thwart every plan Americans may propose for their national welfare, or dictate to them the terms on which alone they may possess it.

ROMANISM ADVANCING IN ENGLAND.

In the preceding article we intimated our conviction that Romanism is making very decided progress in England. We will now devote a few moments to the subject. And we think that the following facts must satisfy the unprejudiced that we are not mistaken in regard to it, however much we, and all the friends of an evangelical and pure Christianity, may be pained by it, and wish it were otherwise.

The fact is incontrovertible, that Britain has long been regarded by the Papal court as the principal barrier to its progress and management of things after its own way in Western and Northern Europe; and no pains have been spared, on the part of the Vatican, to overcome its influence. Time, tact, trick, fawning, begging, money, arts, boldness,

threats, and such like, alternately and persevered in, have wrought the desired end; and now a prospect as bright and promising spreads itself out in England to the view of the Papist, as it is cheerless and forbidding to Protestants.

Largely the people there are sleeping over it, apparently unconscious that the foundations of their prosperity and happiness have been assailed; much more, that they are already so far in the control of the enemy, that their rescue, if effected at all, must be "as by fire." It must be, we think, if at all, through a great and severe conflict, but to which, notwithstanding its severity, for the sake of the many interests dependent upon it, we, in common with all other parts of the Protestant world, earnestly desire to see them speedily come.

At the time of the Reformation, the whole Papal system was expelled from the kingdom; but now, contrary to law and in defiance of it, England is divided into THIRTEEN PAPAL DIOCESES, under the rule of an Archbishop and twelve Bishops, all subject to the Roman see, devoted to its interests, and receiving their instructions from that power. These divisions of the island, and the claims of the ecclesiastics, (openly made and asserted since 1850,) in the language of Lord John Russel, are "inconsistent with the spiritual independence of the nation," and constitute "an aggression both insolent and insidious."

Fifty years ago, such measures could have had no existence in the land. Had they been proposed, they doubtless would have been promptly rebuked and effectually put down; but they now are tolerated, and serve to show a decided movement toward Rome.

The progress in this direction appears most palpable, also, from the following extracts, taken from newspapers published, both in England and Scotland, by Protestants themselves. The *Bulwark*, published in Edinburgh, says:—

"Rome is, in truth, simply fighting an eager double battle at present for supremacy in Britain, partly outside of the Church of England, and partly by means of traitors within that powerful institution. Having triumphed, and being now supreme on most parts of the continent, she has the sagacity to see that Britain alone stands in the way of her entire dominion over Western Europe. Rome is impelled by past success; by the progress of railways and electric telegraphs, which threaten to spread the light throughout her dark dominions, if she is not doubly zealous in diffusing darkness; and probably, above all, by the consciousness on the part of him whose agent she is, that she 'hath but a short season,' and she strains every nerve to extirpate truth and regain her lost supremacy. *Unfortunately, in so far as England is concerned, she is working with too evident success;* her most efficient emissaries being those who, in the unsuspected guise of Protestant ministers, are sapping the very foundations of the Protestantism of the people.

* * * * *

"It is striking to observe two very opposite classes openly aiming at the accomplishment of the triumph of Rome—*the Popish masses of Ireland and of our large cities, on the one hand,* and *the high and refined members of colleges and of opulent and titled society, on the other.* Differing most widely in almost every other respect, these two classes are, to a large extent, at present maintaining the same principles in regard to religion; and if they should by possibility succeed and coalesce, they would try to crush the middle classes, and might soon control the Parliament, and extinguish by violence the struggling light and servants of truth.

* * * * *

"A few more governments as favorable to Rome as the present—a little more sleep on the part of those who ought to sound the trumpet of alarm—and the hope of effectual resistance may soon become vain.

The tide has been steadily setting in for years in the wrong direction. The case has gradually been becoming worse. The very power which ought to be exerted to check the evil is, to a large extent, at present earnestly employed to foster and advance it."

The following "sign of the times," touching Rome's progress in the kingdom, is unmistakable, in the apprehension of the writer, and we cannot suppose such gatherings and exhibitions on the part of Archbishops, Bishops, priors, and priests, as are alluded to in a land from which they or their like had been by law expelled for ages, without supposing a great and favorable change in regard to them in the state of popular feeling. The editor of the same journal in another number says :—

"Romanism is gradually assuming a DEFIANT attitude in England. Encouraged *by the open support of the Government, and the profound apathy which generally reigns amongst the people*, she thinks it unnecessary any longer to maintain much disguise. Probably the most remarkable exhibition of this sign of the times was lately made at Liverpool, which, from its contiguity to Ireland, has always been a great field of Romish aggression, although checked by vigorous Protestant resistance. On Wednesday, August, 26th, a new Popish chapel was opened in James-street, in that important town. A friendly notice in the *Liverpool Journal* says, describing the scene :—

"'Shortly after eleven o'clock there was congregated in the chapel-house and sacristy perhaps the largest number of Catholic ecclesiastics ever assembled in Liverpool. There were 1 Archbishop, 5 Bishops, 2 priors of religious houses, and 93 priests of secular and regular orders.'

"The question naturally arises, What were all these men doing at Liverpool? Their presence was certainly not required in connection with the opening of the chapel, except for the purpose of making a kind of physical force demonstration *of the growing power of the Papacy* in England. But the most singular and instructive part of the procession consisted of samples of the various forms of idle monks that are now beginning again to swarm and nestle in England, a soil from which they were ignominiously driven at the Reformation. This part of the description is as follows, and may well excite our alarm."

We omit the description for want of room, and simply add, that the parade in the streets in the "robes" of their respective "orders," and especially the "toasts" at the "dinner," and the manner of the whole, indicated a strong conviction that "Romish stock" had risen in England, and was still advancing.

The *London Christian Times*, quoting from the *Morning Advertiser* about eight weeks prior to this writing, surprised and pained its readers with an announcement that—

"By far the most extensive and important secession which had yet taken place from the church of England to the church of Rome," might "be confidently looked for in a few weeks at farthest."

This statement was publicly denied by the parties alluded to, whose names had been given, and a quarrel, designed to deceive the public in regard to the case, was "got up" by them—whereupon its readers were furnished with the following, in the issue of November 6th, which shows the unfairness of the seceders, and that Rome is not only augmenting her numbers, but in doing it, seems to have succeeded wonderfully in conforming her proselytes to her own spirit of deceitfulness.

The *Advertiser* says :—

"About a month ago we announced that a great secession might be immediately expected, and, indeed, was then in the course of taking place, from the Church of England to the Church of Rome. We stated that we could point to about ten influential individuals—some of them well known in the literary world, as well as in the Anglican Church—who either had just gone, or

were on the eve of going, over to Rome. We even mentioned the names of four who might be said to have taken that step. These were—(1.) The Rev. Mr. Oxenham, curate to the Rev. Mr. Denton, Vicar of St. Bartholomew's, Cripplegate. (2.) The Rev. Mr. Brown, also a curate in the latter church. (3.) The Rev. D. Nicolls, formerly curate of Christ Church, Albany-street, which had some years ago been the church of the Rev. Mr. Dodsworth, now a Roman Catholic. (4.) Mr. Walter Richards, of St. Mary's, Oxford.

"We added, after giving this list of names of seceders,—'We expect to be in a position to announce another and much larger batch of Tractarian seceders before long. Everything is proceeding at present to that end most promisingly. The Rev. Dr. Manning, and the Rev. Mr. Lockart, of Kingsland, an Oxford man, are the two training-masters under whom the transition process is going on so swimmingly.'

"Within a few days of the appearance of this article, all the four parties whose names we have given, either under their own hands or through the medium of authorized friends—in several instances by both modes—gave a flat contradiction to our statements, so far, at least, as they were concerned. And not only so, but they one and all affected to be deeply indignant at the injury which they said we had done them, in speaking of them as having any predilections for Popery.

"Now, will it be believed that, at the very moment our article appeared, all the four parties whose names we have mentioned had actually seceded from the Church of England, as the preliminary step towards joining the Church of Rome? But because there remained some formalities to be gone through before they could be openly received into the latter church, they took advantage of that circumstance, not only to give a downright contradiction to our statement, but to assume a tone of profound indignation at the charge of their having any views in the direction of Rome.

"Three out of the four we named have since then gone openly over to Popery. Their names are—the Rev. Mr. Brown, Mr. Walter Richards, and the Rev. H. N. Oxenham. The first of the three reverend gentlemen was received, more than a fortnight ago, by Father Keogh, at the Oratory, Brompton; the second was received a few days afterwards, at the same place. And the third, the Rev. Mr. Oxenham, was received on Saturday last into the bosom of the Romish Church, at Bayswater, by the Rev. Dr. Manning. Of the 'plunge' of the fourth, namely, the Rev. Mr. Nicolls, we expect to hear from day to day. But in the article to which we have referred, we did not confine ourselves to the four parties whose names we have mentioned. We spoke of *ten* in all, who were more or less known to us as about to plunge into the pond of Popish pollution. In addition to the three whose names we have given as having taken that fatal plunge, we have now to mention the following:—(1.) W. J. Hill, Esq., B. A.; (2.) V. J. Fenwick, Esq., B. A.; (3.) Rev. Mr. Roberts, Bayswater; (4.) A Member of Mr. Roberts' family; (5.) Another Member of Mr. Roberts' family; (6.) Colonel Gaisford, son of the late Dean of Christ Church, and Professor of Greek at Oxford; (7.) Rev. Mr. Collins, late Curate of St. George's-in-the-East, formerly of St. Savior's, Leeds, and brother to Mr. Collins, M. P., for Knaresborough. So that here we have exactly the ten whom we mentioned as about to secede from the Church of England to join the Church of Rome."

A Voice from Dumfries, in Scotland, through the *Bulwark*, says:—

"The Papacy is waxing stronger and stronger every day. She is advancing in power by accessions to her ranks and by undermining her foes." * * * "Law is set at nought. The Papacy is making gigantic strides. Instead of getting quit of *one* endowment, we have now *three*. We have our places of influence filled with Papists. We have them going about the young members of our royal family. We have defections in the church of England, and in the Episcopal church of Scotland."

The places and successors of some,

famous in Protestant history for firm resistance of prelatic assumptions and unwarranted claims, are, at least in some cases, drifting with the current toward Rome. The same authority says :—

"Although Clydesdale is for ever associated with the names and the struggles of the Covenanters, *yet here again Popery is rearing her head and making alarming progress.* The greatest family in the country, so long celebrated for their hereditary support of liberal principles, are now fostering and nourishing the despotism and superstitions of Rome. Although the name of Patrick Hamilton, the protomartyr of Scotland, is the richest gem in the family honors, he having been 'nephew to the Earl of Arran,' *yet the* DUCHESS OF HAMILTON, cousin of the Emperor of the French, *has given rich presents, and all the prestige of her exalted rank, to support the abominations of Popery. Several landed proprietors in the district are doing the same, while no effective exertions are being made to counteract their efforts.*"

The *London Christian Times*, of November 13, 1857, says :—

"The doings of the Tractarians in the metropolis are notorious. The old church in Bishopsgate-street is blessed with an enlightened priest of this order. Originally an Evangelical, he has now found out a more excellent way. As a specimen of the intelligent service conducted by him in the church of St. Ethelburgha, we give the following : 'A few Sundays ago, the bell was ordered to be rung three times, which it duly was, when consecrating the bread and wine at the communion service. And last Sunday morning, the communion-table was decked out in a thoroughly Popish fashion for the celebration of the sacrament. There were three candlesticks on the table, while against the wall a large red cross was placed. The white cloth was fitted to the top of the table, just as the altar is seen to be arranged in any Romanist Mass-house.'"

We give but one more extract. We take it from the (London) *British Standard*. It is well conceived, clearly and forcibly stated. The facts it exhibits are unquestionable. The want of principle and impulse combined, on the part of the members of the Protestant communities that make up the kingdom, gives the enemy who maintains it, though now few in number, a power that bids fair to triumph at last. The final event may require time, but years are of little account with the foe that she has encountered. Whether anything will arouse the nation, and keep her up to that vigilance which is the unalterable price of liberty, remains to be seen. Thus far, the promise surely is not very flattering. The *Standard*, under date of November 6, 1857, says :—

"Mankind are less governed by principles than by impulses. Principle, however, is the only thing from which permanent action can proceed; and impulses are valuable only as the fruit of principle, and as giving effect to it. The state of things, therefore, to be desired is, that impulse, instead of being transitory, should be continuous. Popery supplies the most impressive illustration of what we mean that at present occurs to us. Its principles, though false, are habitually operative : not so its opponents. This most Protestant of all Protestant nations has been distinguished for powerful paroxysms on behalf of truth and against the Man of Sin—paroxysms so powerful as for a time to give not simply a check, but an apparent death-blow to priestly proceedings. The explosion past, however, the people became indifferent, and waxed secure; slumber and sleep completed the infatuation. The field was left to the wily foe, who failed not to take advantage of the opportunity. The Vatican has made England a study; it calculates with the utmost certainty the result of any given movement. It knows the time the public feeling will require to explode and expend itself, and during which it will simply have to wait in hopeful silence till the storm shall have passed away.

"The principle applies to everything appertaining to Popery, and consequently to its precursor, Puseyism. When the Tract 'No. 90' appeared, an alarm was sounded; beacon-fires were lighted on every hill; the legions of Protestantism were mustered to anoint the shield and furbish the spear. For a season all was hopeful; crushing manifestoes appeared in many quarters: and the Hercules of the Anglican heresy, Dr. PUSEY himself, was suspended and silenced for years. *But it was all to no purpose; the movement, from that time to this, has been constantly advancing. The leprosy still spreads, and they who alone are able do not hinder it.* The memorable Aggression of Cardinal Wiseman, the far-famed Letter of Lord John Russell, and the agitation of the land from one end to another, are still matters of recent date and easy remembrance. For a season hopes were raised that a decided check would be given to the advancement of the enemy, but they have not been realized. The Popish priesthood laughed in secret; the Cardinal looked on with ill-concealed scorn, and bided his time, which soon came, when the law of the land was trampled in the dust with impunity, and the Pope triumphed over all opposition.

"It may not be without use to cite the example of a small number of individuals who are nevertheless exerting a power which threatens to be attended with mischief. The Fathers of the Oratory at Brompton have bought a large piece of ground in Charles-street, Drury-lane, on which they propose to erect 'Schools of Compassion,' that is, Ragged Schools, to accommodate 1,200 children, a set of apartments for 'Sisters of Compassion,' and a school-chapel for hearing the confessions of the children and saying mass. The buildings are to cost 9,000*l.* According to their printed statement, the Privy Council has promised them a grant of 3,000*l.* to enable the pervert priests of the Oratory to carry on a mission in St. Giles.

"The total amount of Government grants to Popish schools, from 1839 to December, 1856, is 67,738*l.* 0*s.* 7¾*d.*

"These grants are rapidly increasing. In 1854, the increase was little more than 1,000*l.*; in 1855 it was double, and last year nearly six times that sum.

"In England, before the Roman Catholic Emancipation, so called, in 1829, there were only 477 priests; now there are 1,162.

"The Romanists then had 449 churches; now they have 894. Oratories and monasteries there were none; at the present day they number 23. Hardly a convent then existed, and now there are 106

"For men, with these facts before their eyes, to deny the spread of Popery, is to act a part as irrational as it is impolitic, unpatriotic, and un-Protestant. There is peril, and that peril is hourly on the increase."

FOREIGN FIELD.

AMERICAN CHAPEL IN PARIS.

GREAT PUBLIC MEETING IN MERCER-ST. CHURCH, NEW-YORK.

According to previous notice, a public meeting in behalf of the general interests of the AMERICAN AND FOREIGN CHRISTIAN UNION, and especially with a view to impart information concerning the chapel for the use of Americans in Paris, was held on Thursday evening, the 3d of December, in the Mercer-street Presbyterian Church, in this city.

At an early hour the people began to assemble, and some time before the doors of the church were opened, large numbers were collected upon the steps of the building and in the street in front of it, waiting an opportunity to enter. When the doors were opened, the multitude in a few minutes filled the body of the house, the galleries, the aisles, and every available place. Many went away unable to gain admittance.

Representatives of the principal evan-

gelical denominations were present, and seldom has a religious meeting, composed of a larger number or of more influential persons, been held in New-York than it—and we may add, seldom have the parts of service been better sustained, and the interest kept up to the end, than on this occasion.

The Rev. Dr. De Witt, the President of the Society, called the meeting to order, and having made a brief statement of its object—and that the Rev. Dr. Kirk, who in January last had gone out to Paris, under the direction of the Board, to establish, if practicable, an American chapel in that city for the moral instruction and religious benefit of our countrymen who temporarily reside or may visit there, (and had lately returned to this country,) would lay before the meeting an account of his labors—also that addresses would be delivered by several others,—called on the Rev. Nathan Bangs, D. D., of the Methodist Episcopal denomination, New-York, to lead the audience in prayer, at the close of which,

The Rev. D. H. Riddle, D. D., of Jersey City, New-Jersey, of the Reformed Dutch Church, read the hymn beginning—

"Jesus shall reign where e'er the sun;"

which was sung with much feeling by the vast assembly.

Dr. Kirk then came forward, and addressed the meeting in a speech of much interest, comprising a great variety of topics relating to the mission from which he had but recently returned. He spoke of the nature and importance of the general work in which the American and Foreign Christian Union is engaged, and of his surprise and regret that the friends of the Savior and of a pure Christianity had not taken hold of it with a stronger hand, and more liberally and promptly sustained it. He spoke of the early conception (as early as 1839) of the idea, by some friends of the Redeemer in New-York, of instituting the work of evangelization in France: hence the idea of a chapel and religious service in Paris for Americans; and he then detailed some of the causes which at that time hindered its commencement. He hastily traced the history to the period of his appointment to his mission by the Board of Directors. He gave a particular account of his operations from the time of his arrival in Paris till his departure, recounting many scenes of trial and of encouragement involving Americans, Parisians, and others. He vindicated himself from some assaults that had been made upon him by opponents of the enterprise, because of his Catholicity, and the forms he had observed in conducting public worship in Paris; and urged upon the meeting with great earnestness, the importance of sustaining the Board in their grateful and most useful work. He made a powerful appeal in its behalf, from various considerations, and especially from the exposure to which young men in particular, who resort there from the United States, are subjected, and the great danger they are in of ruin, from the thousand temptations which in that city assail them.

We have not room for Dr. Kirk's speech, which occupied more than an hour in its delivery, but we are happy to be able to subjoin to the brief notice which we here give of this interesting meeting, the final Report which he submitted to the Board a few weeks since, and from which our readers may derive much information in regard to the chapel. We refer them to that Report.

At the close of Dr. Kirk's address, the Rev. Dudley A. Tyng, of the Protestant Episcopal denomination, Philadelphia, was introduced to the meeting,

and in an interesting and highly appropriate speech expressed his cordial sympathy with the Board in its designs and operations, and moved a resolution that contributions and subscriptions, to aid the Board in making its last payment on the Chapel, be taken up.

We regret that we have not a copy of Mr. Tyng's speech—or of the speech of the Rev. JOEL PARKER, D. D., of this city, of the Presbyterian denomination, in support of the motion of Mr. Tyng, which was also in excellent spirit, remarkably clear, and commendatory of co-operative efforts, especially in this Union, and for the end in view. It was of much more than ordinary interest and power.

The Rev. JOHN KENNADAY, D. D., of the Methodist Episcopal denomination, Brooklyn, N. Y., while the collection was being taken, addressed the audience in a few pertinent remarks, in keeping with the spirit of the occasion, and the sentiments uttered by other speakers; and was followed by the Rev. JAMES PRESTLEY, of the Associate Reformed Presbyterian denomination, New-York city, who, after a few well conceived and forcibly expressed thoughts, submitted the following resolutions, which were unanimously adopted by the meeting, viz:—

"*Resolved*, That the establishment in Paris, by the AMERICAN AND FOREIGN CHRISTIAN UNION, of an American chapel, with an evangelical pastor, devoted to the moral and religious instruction and spiritual welfare of Americans, is an object which has long been needed and ardently desired by great numbers of American citizens of various religious denominations, whose domestic or social relations or business transactions require them, their children, or their friends to visit, or temporarily to reside in that city; and this meeting hails with profound satisfaction the announcement of the Board of Directors, made on this occasion, that the chapel edifice, eligibly located and convenient in its arrangements, is now nearly completed, and may be ready for use in a short time.

"*Resolved*, That as in the chapel service no distinctive denominational forms of worship have any undue pre-eminence, but the essential features of the forms and the fundamental doctrines adopted by the Reformed churches in general are retained and used, so that all evangelical Christians can therein unite in worshiping the God of their fathers, and substantially in the way they worshiped, there is a strong inducement to all American citizens to encourage the establishment and support of that chapel and its service, which is alike illustrative of the essential unity of all evangelical denominations, and honorable to the religious character of the American people.

"*Resolved*, That while institutions which have for their object the moral and religious benefit of American citizens in foreign lands have aspects of interest and obligation common to every member of the national fraternity, and should be encouraged and sustained by all as their necessities demand, the American chapel in Paris, in the judgment of this meeting, holds some special relations to the commercial community of this country; and it is especially commended to the sympathy, and patronage, and benevolence of that highly respected and influential class of our fellow-citizens."

After the adoption of the resolutions, the hour being late, the Rev. J. P. THOMPSON, D. D., of the Congregational denomination in New-York city, read the hymn beginning—

"From all that dwell below the skies;"

which the audience sung standing, to the tune of Old Hundred, with great effect. At the close of which he pronounced the apostolic benediction, and thus this great and deeply interesting meeting ended.

DR. KIRK'S REPORT.

In his last Report, Dr. Kirk says:—

"DEAR BRETHREN:—I accepted your appointment to visit Paris, as your representative, with much diffidence. My fears arose from several sources. Among the most prominent, was that I might find the work too secular in its character to justify a clergyman in devoting his time to it. This fear has been realized in one sense. I have been virtually a financial and legal agent of the UNION in this enterprise. And yet, if the whole subject were again placed before me as it was last year, with my present knowledge of the work, I would have less hesitation in accepting the position than I then had, because I now see that none but an American clergyman could have conducted it through all its successive stages, to carry out fully the views of the Board. There have been delicate questions of great importance, not obvious to a casual observer, that required the peculiar experience of an American pastor to determine aright. Whether I have so determined them, it does not become me to judge for others.

"I am now thankful that you appointed me, and that Providence led me to accept your appointment. I am especially thankful for the kind guidance of that Providence; the sympathy and aid of Christian friends, at home and abroad; and for the generous confidence and efficient support which I have experienced from this Board in the most trying stages of the work.

DESIGN AND NEED OF THE CHAPEL.

"Prominent in this enterprise is its spiritual department; for the spiritual good of men is chiefly our aim in it. Our specific object is to furnish to our countrymen traveling or residing abroad, one church in which they shall not be regarded as strangers admitted merely by courtesy, but as standing on their own territory, hearing the Gospel as they have heard it at home, and worshiping the God of their fathers in the way of their fathers. Only those who prize the religious privileges of our favored land, and have resided in foreign lands, can fully appreciate the value of this provision. There is, too, a consideration of a less directly religious character that has its importance. The Republic is known abroad, favorably or unfavorably, by its commerce, its diplomacy, its wars, its institutions, civil and social. But it has, in the European sense, no national religion. It is deemed by many a country without religion. Others only know it to be a Protestant country, rife in sectarian divisions. *It is time there should be one monument of our national faith in Europe—one symbol of the essential unity of evangelical Protestantism.* And if but one such is to be erected, none will question whether Paris is the place to be chosen for its site; or, if many places are to be chosen, whether Paris should be the first city selected.

"Whatever may be the spiritual effects of this enterprise, viewed in reference to the native population, great or limited, our chief and immediate aim is to benefit our countrymen. And the need they have, peculiarly in Paris, of the presence of a spiritual counselor, and the existence of regularly observed religious ordinances, is greater than probably most who founded this enterprise have conceived it to be.

"I have been in a position to do but little of that work. One service on Sunday and personal conversations have been the sum of my pastoral work in Paris. The important inquiry, whether 'a church' should be organized, was soon disposed of, as to the present time. No minister will probably venture to take that important step until a long preparatory work shall have been performed, which can be more profitably indicated to him personally than inserted in this report. It has not even seemed to me, on the whole, expedient to celebrate the Lord's death by our little congregation, desirable as it could have been in many respects.

PUBLIC WORSHIP COMMENCED.

"To come, then, to the specific work I have accomplished. I would state that immediately on my arrival I sought an interview with one of the members of the Taitbout church, requesting the use of their chapel for our services. The request was most promptly and cheerfully granted, only

under the indispensable restriction that our worship should be in the afternoon of Sunday. The hour is very unfavorable for an audience in Paris; yet the favor has been very great to us, as furnishing us a convenient place for commencing a service which, it is to be hoped, may never cease to the end of time—the worship of American Christians under the guidance of an American pastor, in a service originated with particular but not exclusive reference to their necessities.

DIFFICULTIES.

"On arriving in Paris, immediately several questions of great importance met me at the very threshold. One was, whether it were expedient to take a single step toward the erection of the chapel. No very definite opposition was made by any individual, but currents of feeling manifested themselves, all moving diversely, but all moving away from the American chapel. To that question I gave a full and candid hearing. Some thought there were enough churches here already in which the worship is conducted in the English language. To that and the other considerations, it would have been sufficient for me to reply, 'None of these objections are unknown to them who have deputed me, nor are they new to me. They have not been sufficient to prevent my being sent; therefore they will not prevent my carrying out the purpose of my mission.' But a new consideration of the question, whether the existence of other places of worship should prevent the erection of one more entirely NATIONAL, only confirmed more completely my own convictions. This was equally true in regard to the fact that many of our countrymen are satisfied with the excellent ministrations in the Wesleyan chapel. Without the slightest desire either to interrupt the important work there performed, or to enfeeble it by withdrawing one of its supporters, it appeared to me perfectly inadmissible for a moment, that an American church could not be erected here because our British brethren are desirous of erecting one; or that this Catholic enterprise, uniting all evangelical denominations, should be merged in *a purely denominational* church.

"Another obstacle existed in the efforts of the British Congregationalists: but here was the same reply as to the other. My reply to all objections and scruples was:

"'That point is disposed of; and while I am willing to hear all that any parties are desirous to say on the subject, I came here neither to discuss nor to doubt, but to act.'

CHURCH IN THE RUE D'AGUESSEAU GIVEN UP, AND WHY.

"As the Board are aware, our friends had already secured to us the refusal of the church in the Rue d'Aguesseau. At first it appeared to be a very important acquisition, and Messrs. Evans and Dale deserve the most hearty thanks of this Board, and of all interested in the enterprise, for the prompt and efficient as well as liberal course they adopted. But as the decision was left to me whether we should retain or relinquish it, after much reflection and inquiry I relinquished it. The reasons for this decision have been stated already to the Board. But it may be proper to state them again in this connection.

"As soon as I arrived, the British ambassador requested an interview with me. He stated two facts, as inducements to us to relinquish our claim. The first was, the very strong feelings of a congregation who had always worshiped in that house, and were naturally very averse to being driven from it by a new congregation. The other was, that the conviction, in the minds of many of his countrymen, that the Government owned the building, was so settled, that he should probably be compelled to contest the title of our vendor. He gave me a mass of documents showing the grounds of that conviction. The examination of them convinced me that there was not a shadow of ground for such a conviction. Still, if it existed, there would be two evils too grave for a young Christian enterprise like ours to encounter, if they could be avoided. The one was the unhappy state of feelings it would produce on the part of our British brethren toward us; the other, the unhappy effect on the people around us of a quarrel and a lawsuit connected with our establishing a church there. If no other cause

should present itself but that, or abandoning the enterprise, I cannot now say which I would have adopted. But either would have been to me one of the sorest trials of my life. I accordingly instituted vigorous measures, by the help of friends, to see what alternative we might have within our reach. The result was the discovery of the following facts—that, instead of an old uncomfortable building, we could get a new and pleasant house; instead of paying $52,000 ($45,000 to the owner, $4,500 mutation-fee, $2,500 repairs) we need to pay about $46,000.

THE SITE PURCHASED—PLANS TESTED.

"The question thus determined, immediate steps were taken to purchase the land; Dr. Evans agreeing to take a portion of the lot, which the owner refused to divide, but which was larger than we needed. Mr. Porriér, Mr. Dale, Dr. Evans, and myself signed the document, which is not a deed, but a document binding both parties to abide by the bargain made. Our first instalment was then paid, the second to be paid in June, the third in September, 1858.

"In order to come to the decision to relinquish the British church, we had found it necessary to employ an architect to give us a plan of a building and an estimate of cost. Both of these satisfied me so fully, that I determined to advance at once in the execution of our plans. But at this stage some of our countrymen requested that we might subject the architect's plans and estimate to a thorough scrutiny. To this I consented; appointing two committees, viz: a Finance Committee and a Building Committee.

"Before the latter the plans were laid. Various alterations and reductions were agreed upon, and the architect authorized to draw a new set of plans.

"The Finance Committee were then called together, who examined the estimates, and agreed that they should be severely tested. I called on an architect employed by the Imperial government. I then put the plans into the hands of an eminent contractor. The result I here present. * * * The contract was given to Mr. Salmon. But by this time one month had elapsed, and the city government had issued their annual tariff of prices, raising everything, so that M. Salmon offered us either to charge on all the details of materials the additional cost above his estimate, or to charge us in gross 3,000 francs additional. We accepted the latter, and authorized him to proceed to excavate the ground and commence the building.

AUTHORIZATION—RESTRICTED TO THE ENGLISH LANGUAGE.

"I then called on our ambassador to secure from the French Government the authority for the Board in New-York to own the property and institute worship in the house that may be erected. (See my correspondence.)

"An extraordinary delay attended the reception of their reply; and when received, it filled us with astonishment, by two of its clauses. The one, of a restriction of our services to the English language: the other was the statement, that French law would not allow our Society to hold real estate in France. This led to a thorough investigation, which confirmed our conviction that the decision of the Government in our case was not arbitrary. To exhibit this part of the history, allow me to refer to the correspondence with the Board, which contains translations of all the documents elucidating the subject.

MECHANICS WORK ON SUNDAY—HOW PREVENTED.

"Another difficulty that was encountered, was the unanticipated, or rather unthought of fact, that French mechanics would not rest on the Lord's day. This was a painful revelation to me and to the Board. Their generous vote to bear any additional expense incurred in putting an end to this evil, strengthened me for the difficult task I had to perform. For a long time I was baffled at every point; but an incidental conversation with one of the workmen was the instrument of a kind Providence for bringing about an amicable arrangement, that permitted our walls to testify to our reverence for God's commands. I agreed to pay for every quiet Sabbath one-sixth of the sum which the contractor had paid for the

previous six days; to be divided *pro-rata* among the workmen of that week.

THE TITLE, AND HOW HELD.

"When I discovered that the Board could not own the property, I determined to procure all the evidence of that fact which might be necessary, and furnish it to them, referring to them the question, Who should own the property? It is not necessary to state into what trying circumstances I was placed in connection with this point. All resulted in the affair taking that course.

"The property was at length registered in my name; I making an assignment of it (by an instrument called a *contre-lettre*) to the AMERICAN AND FOREIGN CHRISTIAN UNION. The chief inconvenience in this arrangement is, that at my decease, about ten per cent. on the value of the whole property must be paid the Government notary, for making the registration of the new ownership. For this I have provided, by insuring my life for the benefit of the Society for the sum of 23,000 francs, the chapel paying the successive annuities or premiums.

COMMISSION RESIGNED.

"The time has now arrived when I must leave this work yet unfinished. I have committed everything demanding immediate attention into the hands of a faithful friend. And the whole enterprise, our countrymen for whose benefit it was undertaken, my successor in office, and your Board, I commend to Him whose blessing can secure the high results to which we all earnestly and hopefully look. I herewith resign the commission you gave me, and authorize the Board to control in every way the property which I thus nominally hold."

FRANCE.

CENTRAL EVANGELICAL PROTESTANT SOCIETY.

We have recently received the following encouraging report of the labors of the Central Protestant Evangelical Society of France, established in Paris. It will be read, we think, by the friends of the mission, with devout thankfulness to the great Head of the church for his favor bestowed upon it, but with sorrow for the anticipated diminution of funds for its support, growing out of the financial embarrassment experienced first in this country, and now in France and in Europe generally. We earnestly hope that the crisis in the monetary difficulties, if not already, will soon have passed in the United States, and that the friends of the work in which we are engaged will supply the requisite funds, and thus prevent the suffering that otherwise must fall upon the missionaries employed, and the damage that will come upon the missions themselves.

The Rev. Mr. VERNES, acting Secretary, in his letter under date of November 2d, 1857, says:—

"DEAR BROTHER:—We were just proposing to write you, that we might give you some account of our labors here, when we received your welcome letter of the 9th of October. The news it contains affected us, not only in view of the diminution of the resources which it made us fear, but much more by reason of your difficulties, which will render that diminution necessary. We sincerely pray the Lord that he may speedily cause these troubles to cease, and that he may give you the means necessary to continue and to extend the operations commenced by your Society for the glory of his thrice holy name.

"Whatever his will may be in this respect, we are happy to be able to give you good news of our work of evangelization, and particularly of that part of it in whose favor you have come to our aid.

"The Estissac church continues, it is true, to be under the cross, in respect to its church edifice, built some years since. They have not been able to obtain the permission from the authorities to open it. The pastor is not allowed to hold in it, publicly, large meetings for the celebration of worship, but he freely visits the families. He receives into his house every Sunday, and even on

week days, the members of his flock, and, thanks to these means, and the blessing of the Lord, life is maintained in the church.

"The pastor writes us that since his arrival at this place, (at the commencement of the year,) he has not lost a member of his flock. It is true, the number does not increase at this moment; but in the circumstances in which our new brethren of Estissac have for several years been placed, it is much to see them remain true. You recollect, perhaps, that *there are there more than two hundred souls all redeemed from the errors of the Roman church.*

"We have no very recent news from the stations of Fresnoy le Grand and of Grougies, which are of the number of those we have particularly commended to your sympathy, and which have, as the object of their labors, people who are almost entirely Roman Catholics. But the last reports were very encouraging: in both of them, worship on the Sabbath is better attended.

"The schools, male and female, although they cannot be regularly held at Grougies, promise good results. Piety and religious living are progressing; and what is the most remarkable is, that the tendency towards the Gospel, which has already given us two young churches, is extending to neighboring communities. Many of their inhabitants are asking our agents to go and preach the Gospel to them. They do not want any more of the religion of the Pope, in which they do not believe; and if one cannot already say that they are Christians, still there is manifest among them a desire for instruction which, by the grace of God, may become to them a powerful means of salvation. This remark is moreover applicable also to a large number of persons in France.

"The last two stations recommended to your special interest are those of Elbeuf and of St. Opportune, in the Department of the Lower Seine.

"The village of St. Opportune, whose inhabitants, with the exception of one or two families, embraced the Protestant faith some years since, is placed under the care of a pious and capable evangelist, who conducts the worship and gives instruction to the youth.

"The pastor of Elbeuf, some leagues distant, often goes to visit this interesting flock. Unfortunately, Elbeuf for some months has been deprived of a pastor; and such is the scarcity of Gospel ministers, that we have not yet been able to provide for this station. We hope, however, soon to succeed. Meantime a student of our preparatory school of theology has spent three months at Elbeuf, and all his reports concerning that church, composed almost entirely of those who were formerly Roman Catholics, are cheering. There you find also hundreds of souls who have come to the knowledge of the truth, if they have not fully embraced it.

"More fortunate than many others of our new brethren, these have not had to contend against any declared opposition of the adversaries. What was most to be feared, as to their faith, was the unbelief and the dissipations of the manufacturing towns. But, thanks to God, this ordeal has been passed with firmness. The Sunday services attract an increasing number of hearers. Also other meetings held during the week are well attended; and our young student was cheerfully admitted to all families connected with us.

"He related to us very touching instances of the sincerity of those brethren. To cite only one example of them:

"A poor workingman, father of five child dren, said to him, pointing to his little family:

"'You see, sir, I have a family. It is necessary for me to work hard to get bread for these little ones. But since I read the Bible, and have become a Protestant, I am the happiest man in the world.'

"The two schools at Elbeuf, male and female, are flourishing, and contain about sixty children.

"Here is a statement of the agents who are employed at the five stations:

"*Estissac*—1 pastor, M. Jerber.

"*Fresnoy*—1 pastor, M. Legueux; 1 male teacher; 1 female teacher; 1 evangelist.

"*Grougies*—1 pastor, 1 male teacher, 1 female teacher.

"*Elbeuf*—1 pastor, 1 male teacher, 1 female teacher.

"*St Opportune*—1 evangelist. There is a second one needed immediately for a community in the neighborhood.

"We would, sir and dear brother, add many interesting facts concerning several other stations of evangelization, if this letter did not threaten to become too long. We have since the beginning of the year established two pastors in two considerable cities, Moulins and Mans, where there are a certain number of Protestants. These two undertakings have already become unexpectedly important. In both of them our brethren have collected considerable audiences, the majority of whom are made up of Roman Catholics; and since Easter, *twenty-one persons*, educated in this false religion, have publicly embraced Protestantism.

"From Mans, another of our fields of labor, the pastor writes us that he is no longer sufficient for the work. Two communities in the neighborhood call loudly for evangelical preaching, and we are at this moment considering the means of answering those appeals.

"You see, sir and dear brother, that 'the harvest is great and the laborers are few.' At this moment, in France, the Roman church is aroused, and boasts much about the influence it exercises; but on looking closely at it, it can be seen that these triumphs are only APPARENT. In fact, spiritual persons abandon her, feeling a desire for a religion more elevated and more spiritual.

"The proclamation of the new dogma of the Immaculate Conception, and the influence of the Jesuits, do her harm; and on the other hand, the activity of Protestantism, and the success which the Lord accords it, inspire the defenders of Rome with the greatest alarm.

"Their journals never cease denouncing the work of evangelization with anger and fear; and, as a 'sign of the times,' we can cite the founding at Paris of a Roman Catholic association whose only object is to combat Protestantism.

"In view of these facts, we need greater resources than those at our disposal. Almost every day, to our great grief, we must reply, 'We cannot,' to persons calling to us, 'Come over into Macedonia.' For these reasons, dear brethren, notwithstanding your trials, remember us, and continue to come to our aid according to your means.

"May the Lord himself assist you, and us also, that we may all work while the day lasts. Let us remember our common wants at the throne of grace.

"Accept, sir and dear brother, the assurance of our affectionate regards in Jesus Christ.

"For the Permanent Committee,

"VERNES."

FRANCE.

EVANGELICAL CHURCH OF LYONS.

A new church,—many attend—some come to scoff and remain to pray—Romish priest dismissed by a convert—Thirty-three Roman Catholics join the Protestants—one hundred and three others desire to join, etc. —Soldiers receive the New Testament.

"LYONS, 15th Oct. 1857.

"REV. DR. MCCLURE.

"REV. AND DEAR SIR:—We have had the satisfaction of informing your honorable Committee, through general and particular communications addressed to you, of the opening of the new central chapel, in which, after a period of two full years required for its construction, we have at length been enabled, through divine mercy, to establish public Christian worship since the 5th July last.

"If this building has considerably augmented the weight of pecuniary charge resting upon our feeble shoulders, we are encouraged boldly to enter upon the struggle for its support and liquidation, seeing, as we do, more and more clearly, the need that existed for such a chapel in the centre of our vast city, teeming with a population most profoundly prejudiced—in a religious point of view—against everything presented to them as church or chapel, whilst being destitute of ecclesiastical traits of form or structure.

"Our former place of worship, although in some respects more eligible than its predecessor had been, had to labor under the disadvantage of a most forbidding entrance through a dark, narrow passage, which has surely prevented many a stranger from stepping in.

"The present chapel has its face in a line with the other buildings in the street, and, so far from presenting any thing repulsive to sight, is rather attractive in its form. Of this we are happily witnessing the utility in the pleasing spectacle of numbers of street passengers flocking in, and desirous of seeing and hearing the things done and spoken there. And whilst some (as the custom of Romanists is) are carelessly walking out again, there are others who, having *come* as merely curious spectators, or perhaps to scoff, '*remain* and pray.' Even the sound of our hymn harmony is frequently a means of causing strangers to step into the chapel, it being a very extraordinary phenomenon in our great city to hear church singing in any building in a line of houses in the street.

"How various are the providential means by which the Lord, in his wisdom and goodness, is bringing souls into contact with the truth!

"A Christian lady, on a visit to a sick person, was overheard in her conversation and prayer at the bedside of the poor sufferer whom she was endeavoring to comfort. The person listening was a respectable Catholic female, strongly attached to Rome; but the things she heard made so deep an impression on her mind, that she was induced seriously to inquire and make search on the subject of Gospel doctrine; and her investigations have terminated by bringing her — notwithstanding a great struggle, both on the part of her friends and of herself—out of Papism, and establishing her, through grace, as a solid, faithful, and zealous Christian.

"The sounds of hymns, (mentioned above,) exciting the attention of another female, have become instrumental in drawing her to Christ. She entered, attended earnestly, came again, and has remained a converted soul.

"These two good women are relatives, and their Christian zeal has proved useful to an aged person, (another common relative to both,) who, though incapable of moving from her bed, was brought to embrace the truth in the love of it, in spite of the strongest prejudices and inveterate Papistical habits. She dismissed, with a boldness remarkable at her age, the importunate priests that were besieging her couch. She rejected every entreaty on the part of very numerous relatives and friends. She braved the repeated insults of bigoted neighbors, and died an enlightened Christian. Even her funeral was not free from rude expressions of contempt on the part of infatuated Papists.

"We have the satisfaction of seeing new hearers at worship incessantly and in great numbers, listening to Gospel-preaching and receiving evangelical tracts, which, in some cases, are inquired for with eagerness. And the good work does not terminate in mere attendance at worship: it is being blessed to many hearers day by day. THIRTY-THREE new members, besides nine Christian strangers, have been received at the Lord's table since the beginning of the present year; whilst *one hundred and three other candidates* have expressed their desire to follow the Lord and become members also.

"The military evangelization is maintained vigorously and successfully. A few weeks ago, the writer had the privilege of disseminating amongst the men and officers of a regiment, one by one, about 600 New Testaments, with great numbers of tracts, which were received, with very few exceptions, eagerly and carefully by such as could read, (for, alas! many cannot,) both for themselves and their absent comrades. Several produced their New Testaments which they had received before their departure for the Crimea, and expressed their happy recollection of meetings for Christian worship conducted there in the camp by a pious officer, and at which they had attended.

"Recommending the cause of the Gospel in this great and daily increasing centre of Roman Catholicism to your and your honor-

able Committee's prayerful remembrance, we remain very respectfully, Rev. and dear sir, your affectionate and grateful brethren in the Lord.

"For the Committee of Evangelization,
"C. A. CORDES, *Pres.*"

SPAIN.

De Mora—The Inquisition—Jesuits hate the Gospel—would imprison and kill its friends—They and their system sought to be forced on America.

This unfortunate country furnishes, as yet, no encouraging prospect for "the free course" of the Gospel within it. The bright hopes entertained by evangelical Christians in this regard vanished with the downfall of the liberal party a year or two ago.

Consequent upon the revolution which brought the Jesuits again into power, was the well-known attempt upon the life of Senor De Mora, from whose efforts much good was anticipated, but whose plans were thereby all frustrated.

De Mora's escape from the inquisition in Madrid will probably be remembered by many of our readers, who have never learned the interesting particulars of his arrest, imprisonment, and deliverance. His "Narrative," which was published in London a few weeks after his arrival in England, (about a year ago,) and was republished some time after in this city by Mr. Randolph, (corner of Broadway and Bleecker-street,) gives a minute account of his persecutions, the persuasions, petitions, promises, threats, and severity to which his enemies successively resorted, to put a stop to his noble efforts for the evangelization of his countrymen. It also gives evidence of the prompt, energetic, and successful interposition of the British Government, to which De Mora unquestionably owed his life.

On this account, as well as various other grounds, every American ought to read, with attention, the little book before us, (130 pages, 12mo,) for never has the Inquisition exposed its own character in any recent specific case in so palpable a manner, under circumstances so directly appealing to the attention of our countrymen. The persecuted man had been a distinguished professor in Madrid, and was converted to evangelical Christianity several years ago. He entered zealously into measures adopted by a few friends of the Bible, and enjoyed the co-operation as well as the friendship of some of the most distinguished statesmen of the kingdom under the liberal administration of Espartero. He was intimately connected with the liberal press, and published in a large volume a collection of the speeches made in the Cortes in 1855, during the long and able debates on the article proposed in the Constitution establishing full religious liberty. Having displayed talents, prominence, and decision of character enough to irritate the Jesuitical enemies of Spanish liberty, they became greatly alarmed by seeing him return from abroad in the character of an agent of the American Bible Society, and with authority to labor in the service peculiar to our missionaries; and, as they found themselves suddenly restored to much of their lost power by the revolution of the last year, which commenced a few hours after his arrival in Madrid, they ventured on a desperate step, hoping to destroy him. But, when they failed in that design, they betrayed a secret most important to themselves; they exposed to the eye of the world the fact, that the Inquisition, though abolished by law half a century and more ago, still existed under another name, and under careful disguise.

How little we know of Spain! And how few means and opportunities are afforded us for knowing more! Yet how much instruction there should be in the civil and religious history of that country for American citizens! She has been for a thousand years under the sway of the Romish system, which is now opposed to us,—nay, more, which many are making great efforts to force upon us. That system has apologists among us; and to prevent the specious pretenses and false representations of the insidious agents of Rome from beguiling more of the credulous and confiding, it is highly important that facts should be widely circulated among our fellow-citizens. We will venture to say that the perusal of Mr. Mora's little volume, which costs only three shillings, would open many of the eyes which are still blinded to the true nature of Popery.

HOME FIELD.

A MISSIONARY'S REPORT.

Papal processions on Sunday—Popish device on a banner—Manner of getting money from "heretics"—Passionist Fathers—Protracted revival meeting—Mementoes, &c.—Lighted candles—Industrial and Sewing-schools among poor children—Friends encouraged—Good done.

The Rev. Mr. SINCLAIR says:—

"Since my last report was transmitted to the Board, I have continued to labor as usual in my mission work, and been aided in keeping up our schools by numerous faithful friends.

"On Sabbath, the 22d inst., as I was going to the mission-school at 1½ P. M.; I noticed what appeared very strange to me, and what would have aroused general disapprobation of the community in my native country, the land of Knox and Melville—a Popish procession, with banners over their heads, walking our streets on the Lord's day. One of these banners was very significant, representing the Pope of Rome with his crook and triple crown. This is the second occasion on which the Lord's day has been desecrated by our Popish citizens within the last six or seven months, in connection with the same church. The first was on the occasion of laying the foundation, and this last of consecrating it.

"Another consecration-procession to which heretics (in other respects) were invited, took place last Thursday—thanksgiving day. The cause of the invitation was not so much love to the invited, as desire for their 'quarters' and 'dollars,' to fill the coffers of the Bishop, and to give him a lift in church-building in our cities and suburbs. I am informed that none were admitted to the theatrical exhibitions of the Bishop at the consecration on the 22d, except such as paid at least twenty-five cents. My time was too precious on thanksgiving day, being employed in a thanksgiving celebration with my mission-school children, or I would have gone to see the invited assembly. The names of these two consecrated temples of idols, are the church of 'The Holy Trinity,' and 'St. Peter's.'

"The Passionist Fathers had a protracted revival meeting in the church of St. Bridget for the last two weeks. The number who received holy communion was, it is said, very large. The mementoes of the mission, viz: rosaries, crosses, crucifixes, etc., with which the poor deluded dupes of Romanism had provided themselves, was blessed by Father Anthony, who afterwards gave the Papal benediction. The Children of Mary, it is also said, beautifully arrayed in white, each having a lighted candle in her hand, were arrayed outside the communion-rail, where they knelt during the benediction, and afterwards mingled their voices in a hymn to Mary, THE ROMAN GODDESS.

I must stop here in my details of the doings of Rome in this community, and report something of our own work, and first of our schools.

"The Alleghany Industrial Sewing-school was re-opened on Saturday, the 21st inst., under a constitution connecting it with the AMERICAN AND FOREIGN CHRISTIAN UNION. The constitution was read and adopted, and signed by all the ladies present. The number of children attending is eighty-eight; we expect a large school. The ladies take the greatest interest in the work. What we want now, most of all, is the Divine blessing upon our efforts, and the liberality of the professing friends of Jesus, to enable us to carry on our benevolent and Christian object. I feel confident that the future of this benevolent enterprise will be such as shall be of much benefit to these little girls.

"In Pittsburgh, the Sinclair Mission Sunday-school and the Pittsburgh Industrial Sewing-school may, on the whole, be considered as one, so far as the female portion of those in attendance is concerned. Both these institutions have been carried on, without any intermission, from the commencement till this date. The interest felt in them by the Christian churches has not relaxed in the least degree, but is rather on the increase. It is so particularly with the members of the 1st, 2d, and 3d Presbyterian churches in Pittsburgh, and some pious ladies in the Episcopal churches.

"The number of scholars attending these schools whose names are on my list is 200. The average number in attendance is from 70 to 80 in each. There are often 100 in the Sunday-school. Last year the friends of the Sabbath-school gave the children a thanksgiving celebration, and resolved upon doing the same this year also, and of connecting both schools in the celebration. Our school-house was too little for the purpose, in consequence of the number of children, and our friends could not be accommodated in it who were needed to attend to the children. It was therefore thought advisable to take them to Lafayette Hall, where we could all be accommodated comfortably, although it increased our expenses. At 1½ P. M. Messrs. P——, J——, L——, and your missionary, met the children at the school-house, for the purpose of arranging the children in the best manner to walk in procession to the hall. I and Mr. L—— walked with the boys. Messrs. P—— and J—— with the girls. Oh how much I did wish that some members of our Board were present to see the procession of more than 200 children, and all that we are doing!

"It is true we had no visible banners floating in the breeze over our heads, no music to draw the wandering crowd around us; but I believe that we had the invisible banners of Zion's King over us, the approval of our Father in heaven. I can say that the occasion filled my heart with gladness and gratitude to God, and to the numerous friends he had raised up to take so much interest in the schools under my charge. May the Lord repay doubly unto their own bosoms, according as they have showed favor to us!

"When we entered the hall and the children were seated, our Directress, Mrs. G——, and Mrs. M——, the Vice-Directress, requested the girls to sing. They sung several hymns. They were afterwards addressed by the Rev. Dr. H—— The address was most appropriate, and I hope many of them will remember in after years what was said to them. They were then led to the banqueting-rooms, where the tables were furnished and loaded with substantial food, which was provided for them by their Christian friends. The blessing of God upon the bounties of providence before them was asked; and after they had feasted, and thanks were returned to the Father of all our mercies by your missionary, the children were led back to the hall; and after singing a hymn or two, they were dismissed.

"My greatest anxiety was from the fear that I should not be able to keep order among the children in a public hall and in the centre of a populous city; but my fear was groundless, for a more orderly assemblage of children I never witnessed, and some present wondered to see such order among them. One of the little boys in my

daughter's class asked her, when she was serving him: '*Teacher, is this God's house?*' and then said, '*I never got such a dinner as this!*'

"There were many friends present besides our teachers, who returned home from the scene filled with admiration of the good order of the children. Very many said, We have heard much about Mr. Sinclair's work, but the half was not told us. Dr. H—— remarked to a friend: 'If I were not a pastor of a church, I would be, as Mr Sinclair is, among such children, and leading them to the Savior.'

"I have nothing of special interest to report in the other departments of my work.

"The three schools at present in operation have nearly 300 children receiving moral and religious training, two-thirds of whom are taught industry, in connection with a religious training founded on the Word of God.

"I have made official visits to 676 families, and distributed 2,400 tracts. Pray for me and for my labors, that I may have the presence of God with me in my work."

A REPORT FROM A WESTERN CITY.

The Missionary collects groups of hearers—Reads the Scriptures, and explains them in English and in Irish—Visits the poor, lowly, and even the vicious—Romish churches collect around them poverty, vice, etc.—Roman Catholics interested in the Missionary's labors, etc., etc.

One of our missionaries in a flourishing western city, in a report, says:—

"For the last month I have labored diligently among my Roman Catholic countrymen in this city.

"I have made between fifty and sixty visits to those with whom I have been long acquainted, and who are always willing to listen to me. I have confined my labors principally, for the past month, to individuals of this class, if I except those who would come in occasionally from the neighboring houses to hear me. By this means I have been able, from time to time, to gather together small groups of men and women to hear the word of God read and explained to them in English or in their own native tongue, as they may desire.

"As a brief sketch of these little meetings, and the manner in which they are conducted, may not be uninteresting or out of place, I submit the following statements, and let them speak for themselves.

"I would say, however, that this is but one instance out of many of almost daily occurrence, in which little groups of eager listeners flock around me to hear the simple, saving, sanctifying truths which the Gospel sets forth to them as well as to us, but which the priests, in their blindness, would fain hide from their view.

"A few days ago I called to see a young Irishman, whose jaw-bone was broken in three places from a fall which he received. He was in a very critical condition, and the house in which he was laid up forms one of a miserable class of dwellings in the immediate vicinity of St. Patrick's church, the inmates of which, both old and young, are living examples of the doctrine of total depravity as laid down in the Bible—'There is none that doeth righteous, no, not one.'

"One thing, indeed, is very remarkable, and it cannot fail to strike the commonest observer, which is, that in every neighborhood where one of these large churches stands, almost without exception, poverty and vice seem to walk hand in hand with Popery, as if they had been inseparable companions. We need not roam through foreign parts to behold the moral and physical destitution which this system produces: the fact is plainly and painfully illustrated at our own doors. But to return to my subject.

"After terminating my visit to this young man, who could hardly speak a word, I visited another young man in the next tenement, of considerable intelligence and with a great inclination for controversy. He and his mother with another Irishman were met together in conference. This last mentioned individual could hardly utter a syllable unless it was confirmed by an oath. I rebuked him mildly but earnestly, and entreated him to show more reverence to the God who made him and the Savior who died for him. I quoted then from the Scriptures

some of God's judgments on the wicked and impenitent, and his love in saving all those who should repent through the merits of a Savior's blood. Some of the neighbors now began to assemble, and I soon had an interesting audience, composed of men, women, and children. Several questions were asked me in regard to the Pope's supremacy, the infallibility of the church, prayers in an unknown tongue, etc., all of which I showed to be contrary to God's word and to common sense. They listened very seriously. The man who was in the habit of swearing swore no more, except on one occasion, when I was contrasting the Pope's pride and arrogance with the humility of our divine Redeemer.

"The young man of the house and his mother, although strict Romanists, invited me to call again and again, and they would be always glad to see me. I have been to see them again, and they told me that the priest had visited this man to know why he never sent his children to school; but he expelled the priest from the house, telling him he didn't want him nor any of his cloth about his premises. I hope he may be led to look to Him who is consecrated a Priest for evermore, even Jesus the Son of God."

A FRENCH MISSIONARY'S REPORT.

New doors of usefulness open—More Romanists than ever attend preaching—Papal influence declining—Romanists anxious about their salvation—Directed to the Savior—The people very poor, etc.

Rev. Mr. L'Heureux, of Vermont, says:—

"Since my last report, God in his great mercy has opened to me several doors in Brandon and in other places. With the help of God, I can joyfully say that for some time I have seen more Romanists come to our meeting than ever. God has blessed everywhere the pure preaching of his Gospel.

"The Romish church is in this region in a declining state. Her happy days that she speaks of are ended—are put far off from her; because the light of the Gospel shines everywhere, and dissipates more and more the great darkness of this mystical Babylon. She exalts herself publicly, but it is probable she weeps secretly.

"I have lately learned that there are several persons in every place where I have preached the Gospel, who are searching for the truth with great diligence.

"On the 19th ult. I visited the village of M——, and, as usual, I spoke to the Romanists of the precious Gospel of Christ, and of being born of God, and showed to them in what state they were. They told me that they had never heard it so before, and that if it were so they were in a bad condition.

"'Well,' I said, 'what will you do?'

"'Oh, if the Lord preserves us until spring!'

"'What will you do then?'

"'We will go to Burlington to the Roman Catholic Bishop, so as to have a Roman Catholic Bible.'

"'But God has not said that he would wait until spring; you may die before that time.'

"'We know it well,' said they.

"I seized this opportunity to put before them the invitations that the Gospel offers to poor sinners through Jesus Christ to come to him, just as they were in their sins and miseries; as the poor Israelites did when they presented themselves before the brazen serpent in the wilderness, bearing the severity of their suffering.

"I left that place to go still farther; and after having visited several other families, I told them that if they were willing I proposed, with the help of God, to preach to them the Gospel of Christ. This again stirred up the spirit of several evil-minded persons; but after all, the Sunday following the school-house was filled with hearers.

"In every place where I go, the poverty is so great among the French population that I have great opportunity to speak with them. They like to see the stranger—to know of him; it is so in every place. In speaking with them of 'hard times,' I have the privilege to draw their attention toward our heavenly Father."

IRISH MISSION IN ALBANY, N. Y.

Preaching made effectual—Nucleus of a church—Romish priest reads on Sunday in the Romish church from our Magazine—Takes the missionary for his text—the good work goes on, though the priest rages.

The Rev. Mr. CALDER, in his report, says:—

"In the month past I have been enabled, by the grace of God, to prosecute my labors as usual. The good work in the mission-field here is still progressing. We have large and interesting meetings for worship. I have striven, according to instructions, to gather the people in. The Lord has blest the efforts made, and made the word preached effectual in bringing some from darkness into the light of the Gospel, so that some of them are filled with a missionary spirit, and try to bring in others under the sound of the Gospel preaching.

"There is now gathered the nucleus of a church, if there was need to form one. The people continue to come where they have received their first impressions for good. There are others who have joined other churches.

"On the second Sabbath of last month one of the Romish priests of this city took one of our Magazines to the altar, as they call it, read a part of it to his audience, then took your missionary for his text, divided and subdivided it, until he both exhausted himself and disgusted some of his hearers.

"The conclusion was, that they were not to take tracts nor Bibles, nor to converse with me, nor go to hear me preach; and all that were guilty in time past were to hold up their right hands.

"I believe he did not say they were not to receive charity or aid through my hands, so that I may yet care for them in that respect, and in other respects also, for I believe his words have not much weight with some of them. The seed of the word of God has been sown amongst them and has taken hold of their minds, and it will be impossible for him to root it out.

"My meetings at the alms-house have been well attended, although the priest visiting there has done all that he could to prevent their coming to hear.

"In my daily visitation I have been received as usual, by some kindly, by others uncivilly, but withal I have no reason to complain, for so they have used better men. I have a great deal to do and to say in my visits—parents to encourage who are sending their children to schools against the direct orders of those who ought to encourage learning, but who do not; others who have been threatened and tyrannized over, and frightened with all the anathemas of the church, so called.

"If there was not some one to encourage those poor creatures, what would they do? Their children would be about the streets vagrants, and the parents cringing under the lash of clerical ire. I thank God that many children are being taught, fed, and clothed, and the parents enlightened in their minds by the Gospel.

"They will soon throw off the yoke of bondage, and stand in the glorious liberty of Gospel truth.

"In the month past I have distributed 450 Tracts, preached 13 times, made 250 family visits, (15 to the sick,) conducted Sabbath-school 4 times, gathered in 9 children to Sabbath-school, and induced 6 persons to attend public worship on Sabbaths, etc."

VIEWS AND ACTS OF OBSERVERS.

AN EXAMPLE WORTHY OF IMITATION.

Although the following note was not designed for publication, we think our readers will be glad to see that there are those who, even in these "hard times," love the cause in which we labor, and are willing to make extra efforts to sustain it. For obvious reasons we suppress the name of the writer, whose

residence we may say is in the northern part of this State. Under date of December 7th he says :—

"Herewith I send draft on ——'s commercial house of Boston, for ($20) twenty dollars, for the AMERICAN AND FOREIGN CHRISTIAN UNION. I had intended to pay to that Society about *ten* dollars, but, after reading the *earnest* appeal in the December number of the Magazine, concluded to double that amount, and I desire the blessing of God to accompany it. Most sincerely yours, ——.

"E. VERNON, Esq., New-York city."

We need scarcely say that we are greatly cheered by the reception of the above and similar communications received from some of our friends; and we instinctively ask ourselves why all our friends cannot do likewise? A small offering from them individually would enable us to go on comfortably in our noble work and to sustain all our missionaries, who otherwise must be embarrassed, if not in some cases discontinued.

A SABBATH-SCHOOL'S SYMPATHY.

A Superintendent of a Sabbath-school in Georgia, in behalf of the scholars, writes :—

"SIR :—Enclosed you will please find seven dollars for the AMERICAN AND FOREIGN CHRISTIAN UNION, which is a small donation from the school.

"Very respectfully,

"——, *Superintendent*."

To the members and superintendent of this school in L—— we tender our thanks. Will not other schools and superintendents imitate this good example?

A VOICE FROM THE FAR WEST.

Under date of December 1st, 1857, a friend writes :—

"E. VERNON, ESQ.

"DEAR SIR :—I have just been able to get hold of a five-dollar eastern bill, and thinking that some of the benevolent societies might be in need of a little assistance in this time of money-panic, and highly prizing your Society, I therefore send the *five dollars* to the AMERICAN AND FOREIGN CHRISTIAN UNION, hoping it will reach you in due time, leaving it with you to appropriate it as you think best—praying that it may do some little good.

"Oh, may the time soon come when Jesus shall reign, and this land become Immanuel's!"

ANOTHER GOOD EXAMPLE.

A friend from Illinois writes :—

"EDWARD VERNON, ESQ.

"DEAR SIR :—Enclosed pleased find $2 for my own yearly subscription to your monthly Magazine, and also for one year's subscription for a copy to be addressed to ——, Chicago, Ills.

"Our interest is deep in the success of your schemes of mercy. Your last Annual Report received considerable attention at our last monthly concert, and your noble cause has been placed in the number of those objects which will annually come before our church, as claiming vigorous pecuniary aid. We bid you God speed.

"Very respectfully, ——."

CANNOT BE IN ARREARS.

"MR. VERNON.

"RESPECTED SIR :—Your blank receipt for Nos. 8 and 9 came duly to hand by this week's mail. It is not my intention to be in arrears, and must therefore return my thanks for the notice and inclose the money; so I send you $2 50 in gold.

"I prize the work very highly and have no intention of being without it. Sorry that so few in this region of country read it. All seem to be driving ahead. I sometimes fear that men are unwilling to know what they could and should know in regard to Romanism, lest they should be forced to

change their positions and manœuverings in their political movements.

"I am satisfied that the hope and safety of our nation against the influence of Romanism, is in the diffusion of the truths of the Bible; and that the agency and effort must arise and be put forth by the church. There is great responsibility on the lovers of the Gospel. Respectfully yours, etc.

"—— ——."

ANOTHER FRIEND

Recently wrote to Mr. Vernon, the General Agent and Assistant Treasurer of the Society, as follows:—

"DEAR SIR:—

"I send you with these lines a draft on —— for ($5) five dollars. I should have sent before this, but was, and am now, 'betwixt two opinions,' whether to settle in this slaveholding State, or to return to the free States.

"It is my wish, if possible, that all Americans, whether native or by adoption, had the living principles that the AMERICAN AND FOREIGN CHRISTIAN UNION holds forth; for then peace and prosperity, spiritual and temporal, would be stamped upon this great nation, and make it a pattern to the world. If I find myself able, I intend to give an annual donation to the Society, if it is but *five dollars*, and to teach my children to subscribe to it, as soon as they are capable to judge betwixt right and wrong.

"A Friend to your Society."

HOW A LIFE-MEMBER REGARDS THE MAGAZINE.

"MR. VERNON:—

"Enclosed are two dollars, a donation to the AMERICAN AND FOREIGN CHRISTIAN UNION. I hope it will be acceptable, although small. I prize the Magazine far more than the price of it—should rather pay for it, notwithstanding my being a Life-Member, than not to have it."

We are grateful for such testimonials, and are happy to know that there are many among our Life-Members and Life-Directors who entertain the views expressed by our correspondent.

SUSQUEHANNAH SYNOD.

RESOLUTIONS.

At the meeting of the Susquehannah Synod, held on the 9th of October, in Coventry, Chenango County, New-York, the following resolutions were adopted in favor of the AMERICAN AND FOREIGN CHRISTIAN UNION:

"*Resolved*, 1. That we highly esteem the AMERICAN AND FOREIGN CHRISTIAN UNION, as an agency for diffusing evangelical truth in nominal Christendom; and we most affectionately commend it to our churches, and urgently invite them to contribute annually to its Treasury.

"2. That we regard it as the imperative duty of American Christians to make immediate and energetic efforts to evangelize the Papal population of our own land, encouraged by what God has already wrought among us.

"3. That the Savior's command to his disciples to evangelize the WORLD; obliges us not only to send the Gospel to the heathen, but also where a merely nominal Christianity prevails: and we do especially regard the present effort of the AMERICAN AND FOREIGN CHRISTIAN UNION to establish an American chapel at Paris, as having in it the promise of unspeakable good to Paris —to France—to the world."

SYNOD OF WEST-PENNSYLVANIA.

The Synod of West-Pennsylvania, at its meeting in Edinborough on the 24th of September, after an address by the Rev. G. Dana, one of the Society's Agents, adopted the following resolution, viz:—

"*Resolved*, That the objects of the AMERICAN AND FOREIGN CHRISTIAN UNION are such as meet the hearty approval of this Synod. That we hail the Society as an agency eminently adapted to the work it has undertaken, of disseminating a pure Christianity among Roman Catholics in this country and abroad; and as such we take pleasure in commending it to the confidence, sympathy, and liberality of the churches within our bounds."

MISCELLANEOUS.

THE BERLIN CONFERENCE.

Popish priests and editors in a rage—Protestant unity practically exhibited—Rome apprehensive of danger.

This most interesting assemblage of evangelical Christians of various nations and communions, of which in our last number we gave quite a full report, has greatly stirred the ire of the Popish prints, both in Europe and America. The *New-York Tablet* and the *Freeman's Journal* of this city have not spared their misrepresentation and abuse of it, nor of some of the prominent members who were present from this country, while the *Univers*, of Paris, is nearly beside itself. It pretends that the Evangelical Alliance was founded by the Earl of Shaftesbury, Lord Palmerston's son-in-law, for no other purpose than to uphold his father-in-law's plans in favor of Mazzini and his secret lodges of revolutionists.

According to that unveracious and most calumnious print, Sir Culling Eardly boasted at Munich, a year ago, that he had at his disposal seventeen millions of florins for attaining the objects of the Alliance! Moreover, the King of Prussia is threatened with chastisement from a coalition of the Catholic States of Europe.

It is needless to refute such absurd ravings; but they show what terror is excited in Papism, and all who breathe its spirit, in view of the progress of union among Protestants. This manifestation of Protestant catholicity, or moral unity on the ground of the evangelical truth, held in common by all true believers of every name and denomination, is very alarming to the Popedom. Rome feels that her clerical despotism is in the greatest danger from the combination of Christians of all countries.

Surely, this is a solemn appeal to Protestants to throw off their sectarian badges and trammels, at least so far as these hinder the exercise of brotherly love and union in the faith, and impede the activity and expansion of the church. Let them gather as one man around the standard of the cross, and unitedly seek the blessing of Him who is the supreme Head of the church and the life of all true believers, and whose prayer is, "that they all may be one." Let minor differences stay where they belong, in the back-ground; and let the fore-front be filled with those great essentials of salvation on which all sincere disciples of Christ see eye to eye, and feel heart with heart.

GUSTAVUS—SWEDEN'S KING.

Gault, in his "Popery the Man of Sin," pp. 182–3, says:—

"Gustavus Adolphus, King of Sweden, grandson of Gustavus Vasa, lived in the seventeenth century. On the part of Sweden there was a cordial desire to co-operate with France for the relief of the German Protestants.

"Never did their Gothic ancestors, excited by the songs of their bards, depart with greater joy on an expedition to plunder the inhabitants of the south, than did Gustavus Adolphus, at the head of a small but trusty band of followers, pass the Baltic and land on the coasts of Pomerania.

"'God is my witness,' said Gustavus, 'that I have not sought this contest. But the Emperor has supported my enemies, prosecuted my friends and brethren, trampled my religion in the dust, and stretches his ambitious hands to grasp my crown. The oppressed States of Germany call loudly for help, and, by the help of God, it shall be afforded them.'

"He fell, but his cause did not fall with him. As he lay on the ground, he was asked his name and quality:

"'I am Sweden's King,' he exclaimed; 'and seal with my blood the liberties of the German nation.'"

Behold him stand—Gustavus, Sweden's King!
His brow more regal than a kingly crown
Blazing with pearls, and gold, and precious gems.
Before the "States" he stands, to bid adieu
To country, kingdom, people, friends, and home,
Feeling he never more shall meet them there;
And clasping in his arms his fair young child,
Commends her to his people's loyal love.
Arrayed in dress of sombre hue, one plume
Of green floating alone above his brow,
The only sign he was a nation's king.
Thus he went forth—for what? To gather spoil,
Or win a name and wear the conqueror's wreath?
To conquer kingdoms, or the barbarous tribes?
Not these:—his brethren in the love of Christ
Had called to him for help, nor called in vain.
The Pope had sent, with means, and men, and might,
To crush the Christian church in Luther's land,
And he went forth armed with a martyr's zeal;
For truly did he feel he never more
Should see his home or tread dear Sweden's hills.
His march was made victorious, and the men
Who fain had brought the torture and the flame,
Were by his prowess driven back in shame.
But where was he, the man of lofty mind,
Whose love to God outweighed all titles, wealth,
Or worldly rank—kingly in soul and name?
He fell, and dying, spake:—"I 'm Sweden's King,
And with my heart's best blood your freedom seal."
His body, by his people honored, loved,
Amid a nation's tears Stockholm received:
His *heart* is buried yet at Weissenfels.
The land for which it bled *that trust will keep.*
Pure as untrodden snow his memory is;
And every Christian heart exults to hear
The story of the "Lion of the North."

Farmington, Conn. M. A. Lowrey.

HISTORICAL CURIOSITY.

We are indebted for the following, to *L'Eco di Savanarola:*

"In the year 1798, a clergyman, vicar of a parish in Shrewsbury, committed what Catholics and Puseyites would call sacrilege. In his church was a picture of the crucifixion of Christ, suspended over what is called the altar. This picture, as he believed it to be an object of worship, he ordered to be removed. Various efforts were made to retain it, but at length it was taken from the building. The Roman Catholic priest, on the next day, issued the following lampoon, which was circulated over the whole town:—

'The parson 's the man,
Let him say what he can,
Will for gain leave his God in the lurch.
Could Iscariot do more,
Had it been in his power,
Than to turn his Lord out of the church?'

"It may easily be supposed that on one part of the community this had its effect; but the worthy vicar soon gave evidence that he possessed wit as well as his neighbor, for he immediately replied:—

'The Lord I adore
Is mighty in power,
The One only living and true;
But that lord of yours,
That I turned out of doors,
Had about as much knowledge as you.

'But since you bemoan
This god of your own,
Cheer up, my disconsolate brother:
Though it seems very odd,
Still, if this be your god,
Any painter can make you another.'"

THE ITALIANS PAPISTS ONLY THROUGH FEAR.

Read and remember this:

At the close of the debates in the House of Commons on the divorce bill, on the night of August 21, Lord Palmerston thus addressed the House:—

"A few years ago I was talking to a very distinguished person belonging to one of the States of Italy, and I was urging upon him the absurdity and wrongfulness of the interference of Government to prevent converts from the Catholic to the Protestant faith, when his reply was, that *if they did not make it a punishable offense, the whole people would become Protestants.* 'What!' I said, 'do you mean to say that their religious opinions hang so loosely about them, and that their minds are so predisposed to Protestantism, that they would immediately, if let alone, alter their religion?' 'Oh,' said he, 'you misunderstand me: *it is not from religious conviction* that they would become Protestants, *but they would become Protestants to withdraw themselves from the tyranny and oppression of the priests.*' (Hear.) I say, then, that if

the clergy of the church of England were to depart from that course they have hitherto pursued, they would inspire in the minds of the laity very different feelings from those which happily now prevail.' "

BURNING PROTESTANT BIBLES.

His Lordship of Strasbourg has just issued a circular recommending all persons in his diocese to burn Protestant Bibles, and all books and tracts whatsoever, published by Bible Societies, which may be in their hands. He particularly specifies that 'gloomy association'—*association ténébreuse*,—the Society for Promoting Christian Knowledge

BOOK NOTICES.

ANNA, OR PASSAGES FROM HOME LIFE:

MIA AND CHARLIE, OR A WEEK'S HOLIDAY AT RYDALE RECTORY.

In the December number of our Magazine, we noticed certain books which were received from the Messrs. Carters, Publishers, 530 Broadway. Some other books, sent at the same time, were not noticed for want of room in our paper. We refer to two volumes, designed for juvenile readers, entitled, "ANNA, OR PASSAGES FROM HOME LIFE; AND MIA AND CHARLIE, OR A WEEK'S HOLIDAY AT RYDALE RECTORY."

The firm of the Messrs. Carter have been so particular in reference to the character of the books they have published, that their imprint may in most cases be regarded as a guarantee to the value of the book.

LECTURES ON TEMPERANCE, by Eliphalet Nott, D. D. LL. D., with an Introduction by Taylor Lewis, M. D., Professor of Greek in Union College. Edited by Amasa McCoy, late Editor of the *Prohibitionist*.

Of this book, it is only necessary to point the reader to the name of its distinguished author. And we most cordially unite in the remark of Professor Lewis, commending the book as a most agreeable and instructive classic to all who have a taste for elevated composition, who can appreciate true eloquence, as well as distinguish good wine, or who have a relish for the beauties of thought and diction, whether they relish temperance or not.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF NOVEMBER TO THE 1st OF DECEMBER, 1857.

MAINE.

Limerick.	Mrs. Hannah Eastman, in part, to make Mrs. Harriet E. Fogg a L. M.,	$10 00

NEW-HAMPSHIRE.

Hampstead.	Ladies' Charitable Society,	20 00
Troy.	Cong. Ch., in part, to make Dea. Abel Baker a L. M.,	7 00
Lyme.	Cong. Church and Society, to make John S. Gocell a L. M.,	47 38
Fitzwilliam.	Cong. Church,	9 75

VERMONT.

Brandon.	French Protestants, per Rev. Jos. L'Heureux,	10 00
Colchester.	Union Church,	6 93
Burlington.	1st Meth. Church,	5 23

MASSACHUSETTS.

Springfield.	G. C. Judson, in part, for L. M.,	10 00
"	Dea. J. H. Roberts,	1 00
Shirley.	Evan Cong. Church,	$2 00
Braintree.	1st Cong. Church,	20 80
Weymouth.	Union Church,	11 39
Groveland.	Cong. Church,	5 00
South Abington.	Cong. Church,	10 95
Uxbridge.	Evan Cong. Church,	33 00
New Braintree.	Cong. Church,	5 00
Sturbridge.	Cong. Church,	7 50
Lunenburg.	Evan Cong. Church,	2 75
Newton Centre.	Cong. Ch., to make Dea. Asa Cook, J. Stone, and Warren Ellis L. M.'s,	96 09
Norton.	Miss Abby Goodwin,	1 00
Enfield.	Cong. Church and Society,	30 00
South Amherst.	Cong. Church,	10 00
South Royalston.	Cong. Church,	12 00
Southfield.	Ladies' Sewing Society, toward making Mrs. Elizabeth Lumbard a L. M.,	20 00
New Marlboro'.	Centre Church,	3 00
Williamstown.	Mrs Lucy Perry,	4 00
Great Barrington.	F. Langsdorff,	4 00

CONNECTICUT.

New Haven. Jas. Winship, ... $4 00
Georgetown. Rev. C. Dickerson's charge, 5 00
Tolland. Cong. Ch., per E. B. Preston, Treas., 16 00
South Windsor. Mrs. Clarissa M. Olcott, . 1 00

NEW-YORK.

Sing Sing. 1st Presb. Church, . . . 90 00
Fiskhill. 1st Ref Dutch Church, . . 25 47
Poughkeepsie. 2d Ref. Dutch Church, . . 25 20
Brushland. Miss Marg't Thompson, for L. M., 6 00
Albany. North Dutch Church, . . . 50 43
West Farms. A Mechanic, ... 1 00
Binghamton. Cong. Ch., toward L. M. of Rev. Chester Fitch, . . . 7 89
" Presb. Ch., $27 76; Rev. W. H. Goodrich, $2 24, to make Mrs. W. H. Goodrich a L. M., . 30 00
" Rev. P. Lockwood, in full of his wife's L. M., . . . 10 00
" Mrs. Henry Mather, for L. M., 5 00
" Bapt. Church, ... 3 07
Ithaca. Presb. Ch., to make Rev. T. Dwight Hunt a L. M., ... 36 48
" Dr. Wm. Wisner, for L. M., . 5 00
" Lady friend to the cause, per Rev. Dr. W., ... 5 00
" Rev. J. Wynkoop, for L. M., . 12 14
Yonkers. 1st Presb Ch., in part, . . . 35 00
Flushing. Ref. Dutch Church, . . . 42 00
New Haven. Cong Church and Society, per Chester R. Wells, Treasurer, 4 45
Sherburne. Z. W Elmore, Esq., for the Paris Chapel, ... 25 00
Pottsdam. Presb Church, ... 11 49
North Granville, add., ... 2 00
La Fayette. In part, ... 2 50
Pompey. Add. for Sabbath-school, . . 3 22
Utica. Mrs Maine, ... 5 00
" Sabbath-school. 1st Presb. Ch., . . 16 18
Mannsville Cong. Church, . . . 11 90
Sandy Creek. Cong. Church, . . . 4 86
Fayetteville. In part, ... 11 18
N. Y. City. Attorney-street Meth. Epis. Ch., 2 80
" Union meeting in the Mercer-st. Church, for the Paris Chapel, . 157 43
" Mrs. H. G. Preston, ... 3 00
" A lady, ... 25
Newtown. Meth Epis. Church, . . . 5 16
Smithtown Meth. Epis. Church, . . . 2 60
Astoria. Meth. Epis. Church, . . . 9 02
" R. D. Ch., to make Rev. W. H. Ten Eyck a L. M., ... 55 43
Brooklyn. A. C. Dickens, ... 1 00
Jeddo. Abm. Spear, ... 2 00
Newburgh. Union Assoc. Ref. Church, . 14 38
" 1st Assoc. Ref. Church, . 18 65

NEW-JERSEY.

English Neighborhood. Ref. Dutch Church, 22 43
Hoboken. Ref. Dutch Church, add., . . 3 00
New Brunswick. A friend, ... 10 00
Vienna. Rev. E. Simanton, ... 1 00

PENNSYLVANIA.

Philadelphia. B. D. Stewart, ... 15 00
" Thos. D. Mitchell, ... 2 00
Newtown. David Feaster, ... $5 00
Wattsburgh. Presb. Ch., in part to make Rev. Wm. Grazzie a L. M., . 14 75
Gerard. Presb. Ch., in part, to make Rev. Alex. Porter a L. M., . . . 4 25
Fairview and Manchester. Presb. Ch., in part, to make Rev. Ambrose Dunn a L. M., 7 82

MARYLAND.

Baltimore. A friend, ... 1 0

KENTUCKY.

Danville. Mrs. Tadlock, ... 2 00

ILLINOIS.

Rockford. Cong. Sab. School, per Thos. D. Robertson, Treasurer, . . 10 00
Lisbon. A. J. Foord, ... 5 00

INDIANA.

Crawfordsville. "A mite," . . . 1 00
Fort Wayne. Henry T. Dunham, . . . 1 00
Brick Chapel. Meth. Church, . . . 2 75
Danville. N. S. Presb. Church, . . . 11 00
White Lick. N. S. Presb Church, . . 12 00
Princeton. Ref. Presb. Church, . . . 22 75
" Jno. Finney, for L. M., . . 10 00
" Cumb. Presb. Church, . . 3 70
Owensville. Cumb. Presb. Church, . . 4 35
South Hanover. Presb. Church, add., . . 5 00

OHIO.

Cincinnati. Rev. G. W. Winnes, Germ. Cong., 5 00
" 7th-street Church, . . . 50 00
Freedom. Cong. Ch., in part for L. M., . 10 30
Windham. Cong. Ch., $18 45; Mrs Abigail Washington, $5, ... 23 45
Nelson. Daniel Everest, Esq., $2 50; Henry Pike, $1, ... 3 50
Cleveland. Mrs. L. M. Griffith, for L. M., . 5 00
Perrysville. Add. to L. M. for Rev. Wm. Hughes, ... 5 00
Oberlin. L. Herrick, $1; Miss H. Hovey, $1, 2 00
Avon. Cong. Ch., for Rev. C. C. Baldwin's L. M., ... 5 00
Shelby. German Ref. Ch., in part of L. M. for Rev. Henry Hess, . . . 6 75
" Presb. Ch., toward L. M. of Rev. J. E. Marquis, ... 2 22
Salem. Esq. Conway and others, . . . 11 78
College Hill. Presb. Church, in part, . . 13 31
" Ohio Female College, in part, 6 05
Hillsboro'. Prot. Epis. Church, . . . 7 17
" Presb. Church, which makes Rev. Samuel Steele, D. D., a L. M., . 70 53
" Bapt. Church, ... 1 71
" Meth. Epis. Church, . . . 8 06
Newark. 2d Presb. Church, add., . . . 4 00
" Welch Meth. collection, add., . . 5 68
" Welch Meth Cong. Ch., add., . 4 15
Xenia. Ref. Presb. Church, in part, . . 10 00
" Asso. Ref. Presb. Church, . . 23 43
" Asso. Presb. Church, ... 15 00

MICHIGAN.

Jackson. Bapt. Church, ... 6 00
Olivet. Cong. Ch., toward L. M. of Rev. E. N. Bartlett, ... 10 00

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